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THE GREAT WANT IN SCHOOLS.
An Address delivered at the close of the session of 1837-8, of the Woodward College, Cincinnati, by President AYDELOTT.

[Concluded.]

VI. *The rapidly augmenting enterprize, resources, and prosperity of these United States, constitute an imperative call for a proportionate increase of christian influences in all our educational institutions.*

A wide field here opens before us. A few plain propositions, however, will enable us to take as large a view of it as is necessary for our present purpose.

It is universally conceded, that prosperity—or in more general terms—worldly advantages of any kind, naturally tend to excite too much of evil, both in the successful individuals, and in those who have been less favored. This ought not so to be; and would not, were our hearts under the governing influence of that enlightened benevolence which “rejoices with them that do rejoice, and weeps with them that weep.” Very different, however, is it with us; pride, a lust of power, oppressive tempers, luxuriance, on the one hand, and envy, contempt, and bitter feeling, on the other, are the too common results of inequality of condition, even where this inequality is the legitimate consequence, as it almost always must be here, of superior industry, enterprise, and prudence.

Artful demagogues are always to be found, ready to take advantage of these things. By appeals to the selfishness and every vile passion of the heart, they seek to array one class of the community against the other, and by throwing themselves in the lead, they hope to grasp the spoils of victory.* When a storm is thus once excited, vain, for the time, are all appeals to good sense and patriotism. The mass blindly rush on, and with infatuated hands,

block up the very wheels of national prosperity. Then indeed a recoil takes place, but, unhappily, too late to prevent the ruin of thousands and tens of thousands. Have we seen and felt no such revolutions in these United States? And are we in no danger from them in the time to come?

Now what is to prevent these destructive agitations in a free, enterprising, prosperous community? It must be something which has power to root out those deeply disturbing influences, which stir up society from its very foundations. And we know nothing which promises this happy result, but the christian education of the whole popular mind. This will nip in their early bud, the bitter fruits of pride, envy, emulation, wrath, strife, and all uncharitableness; and produce in rich abundance, the opposite virtues. Thus may be rendered compatible the highest degree of national enterprise and prosperity, with harmony, and quiet, and uninterrupted circulation of kindly feelings throughout the community,—each blessing, and being blessed.*

VII. *The present movements of the enemies of the Bible, demand that our education should be thoroughly christian.*

These movements are twofold. The object of the one is to poison all learning, and turn it into a weapon against christianity. The object of the other is to spread infidelity and a disorganizing spirit among the less enlightened of the mass of the people.

1. In respect to the first—the attempt to convert learning itself into an instrument against the Bible, this, we are aware, is no new device; and yet in the present day, these efforts are perhaps more vigorous, extensive, and subtle than ever.

Nothing need be said of the crude, anti-christian speculations of Spurzheim, Combe, Simpson, and others of that school, with which the land has been recently flooded. Their shallow quackery will soon consign them to oblivion.

*As a specimen of the bare faced atrocity which sometimes characterizes such appeals, we quote a single passage from a popular, and very able French writer—the Abbe de la Mennais.—He thus addresses the mass of the people—“since your misery is owing not to nature but to men, you can remedy it as soon as you please; for who are they whose interest, as they mistakenly suppose, would prevent you! What is their strength? YOU ARE A HUNDRED TO ONE AGAINST THEM!” How quickly would the work of blood and plunder commence among a people were such harangues practically responded to. But in these scenes of anarchy, how awfully manifested are the retributions of a righteous providence! The demagogues themselves are almost always, sooner or later, the most terrible victims of the frenzy which they so recklessly excited against others.

But is there not much in authors of repute upon the natural sciences, utterly at war with revealed truth? How, for example, can some of the most fashionable geological theories be reconciled with the Mosaic history? The most profound naturalist of the day, I mean the Baron Cuvier, has indeed effectually confuted some of these theories; and others also have exposed their fallacy; still the works containing them are multiplied, and diffused, and studied, and doing their work of mischief.

And is there not much in the works on ethical and political science, commonly used, that is hostile to the spirit, the morals, and the institutions of the Bible? Let us look into one very popular text book, Say’s Political Economy. On the 26th and 309th pages, we have this language, “Take the village grocer; the consumption of his groceries is so limited, as to oblige him to be at the same time haberdasher, stationer, innkeeper, and *God knows what, &c.*” Now why this profanity in a work of science? It is equally offensive to good manners and christian purity.

Again; “Days of rest,” observes this author, “enjoined either by law, or by custom, or usage too powerful to be enfringed upon, are another kind of taxation, productive of nothing to the public purse.” (p. 417). Of the low, miserable, utilitarianism of this passage, its estimation of moral worth by dollars and cents, we say nothing. The application of it to the christian Sabbath is, however, obvious enough, and just so far as it gains influence among us, will it assimilate that holy day to the business and revelry of a French Sunday. Our shops and markets will be crowded, and theatres, and other places of amusement thronged.

On the 243d page, we have the following reflection—“whenever the intervention of a super-human power appears necessary to affect this purpose,” (i. e. to teach ethics, or the means of ensuring good conduct,) “those who assume to be the interpreters of that power, must be paid for their services, &c.” The apparent sneer running through this passage, sufficiently indicates the author’s contemptuous appreciation of the christian ministry. Hence, we are not at all surprised to find the translator, who appears to have thoroughly imbibed the spirit of his author, seriously advancing, in a note at the 400th page, the idea of a gradual reduction of the christian ministry, as the world grows in knowledge, on the ground that “the lessons of the pulpit will become less efficacious and less necessary.”

According to this theory, then, the great, wicked, but still eminently scientific capital of France, stands in little need now of the christian ministry. The "lessons of the pulpit," might have been of some use there in a less philosophic age, but in this learned day, it were better, it seems, to employ the clergy in the work of "primary school education!"

Once more,—we will read an extract from the 22d page. "It is ignorance that imputes to a supernatural cause the ravages of an epidemical disease which might, perhaps, be easily prevented or eradicated, and makes mankind recur to *superstitious observances*, when precaution, or the application of the remedy, is all that is wanted." This passage is in the very spirit of Atheism. It would entirely lead us away from God, the great first cause; and bury us up in a cold, hardened materialism. It annihilates an all-controlling Providence, and leaves us, dark and comfortless, to grope our way through the sufferings of life. Undoubtedly it is our duty to study natural causes, to practice prudence, and seek out remedies for disease; yet all this is best done, and should ever be done, in devout dependence upon Him "without whom not a hair falleth from our head, nor a sparrow to the ground."^{*}

We cannot dwell longer on this part of our subject. But that there is much in the science and literature of this day, more or less calculated to pervert the minds of students by throwing doubts over the evidences and the truths of the Bible, disparaging its institutions, and opposing its spirit, cannot be denied. And is not this a powerful call to all who preside in our halls of education, to throw a thoroughly christian influence into them? Let the Scriptures be there read, and their benign power manifested in all disciplinary regulations. Let those many arguments for the Bible, and those illustrations of its truths, which present themselves so often in the student's progress in science and literature, be carefully noticed and improved. It will thus be found, that all true learning is the ally of

^{*}A system of Political Economy should not be merely free from an infidel spirit, and anti-christian sentiments. What would we think of such a work, were it to say nothing about manufactories or banks? But Christianity, as an element entering into a nation's being, is more powerful than either, or both of these institutions. The whole intercourse of a nation, its progress, its welfare, and that of every individual contained in it, are deeply influenced by its christianity.

The work on Political Economy, therefore, that does not give a large share of attention to this important national element, must be, to say the least, low and contracted—it does not cover the whole ground, or rise to the height of a true political economy. But such was precisely the position of our text books till President Wayland gave us his "Elements of Political Economy." The educational institutions of our country, are under great obligations to this able writer for so happily supplying this important desideratum.

christianity, and supports it at every point; so that no one can become really a scholar, and a sceptic. But—

2. There are also wide and vigorous efforts, in this day, to spread infidelity and a disorganizing spirit among the less enlightened of the mass of the people.

We say, "the less enlightened," &c., because we would avoid the phrase "working classes," as not at all applicable to any particular portion of our people. And yet it is from our overlooking this fact, that the popular phrase, "working classes," or "working men," imported from aristocratic Europe, in connection with anti-christian and disorganizing schemes, has done so much mischief here. We are, in truth, all working men, and working women too, and we have but one great interest—the peace and prosperity of the whole.

Among, then, the large number of less informed who crowd our workshops, manafactories, and other places of employment, or public resort, the apostles of destructive-ism are actively engaged in diffusing the leaven of their wickedness. The most stale and shallow, as well as subtle objections against the Bible, are thrown out and caught up. Unfounded suspicions, and malignant jealousies of other classes of society are industriously infused and cherished.—Every thing disorganizing in feeling and sentiment, is thus heaped together in one volcanic mass. And the foundations even now begin to heave and smoke, and threaten destruction to the whole social edifice.

It requires no prophetic ken to predict that if this mass, which must rapidly grow by the continual addition of the youth of the rising generation, is not better looked after, does not command a larger share of the efforts of the patriotic and the good, our free institutions cannot survive another half century. To so great an extent has this evil already gained upon us, that nothing but the most prompt, liberal, and energetic measures for the christian education of the whole mass of the people, can save us. Let youth after youth, thus educated,

be poured in among this class of our fellow citizens, and the danger from it will be continually decreasing, till thoroughly enlightened, purified, and elevated, it will constitute the very pillar and ground work of the temple of liberty.*

^{*}While we must insist upon christian education, as a most important, and, in our circumstance, an absolutely necessary means of benefitting this class of persons; we would not at all exclude other efforts. Much is doing, and much more might be done by other agencies. But of these, we know of none so promising of immediate good to the persons addressed, and so well calculated to awaken and direct the public mind to the subject, as the Lectures to Artizans, Manufacturers, &c., lately delivered in this city, by the Rev. Dr. Beecher.

A very large number of these persons are not usually found under the ordinary lessons of the pulpit on the Lord's day; and hence the necessity of that christian enterprise in the preacher, which

1. This subject concerns the legislators of the land.

There is such a spirit of education abroad, that the representatives of the people cannot withhold their hand from the work. State after state is enacting most liberal educational laws, or improving those already in existence. There is no danger, then, that this part of the work will be overlooked. It is as much as the reputation of a state is worth, to be backward here; and the politician who opposed this cause, would certainly bring a dark cloud over his political prospects. Indeed, the danger is now that heartless demagogues will throw themselves astride of this popular subject, to make their way into office for their own selfish purposes, without the least sincere intention to fulfil the wishes of the people.

But our legislators should not forget that mere knowledge cannot save us. The national heart is as important, to say the least, as the national head. If the one needs attention, so does the other.

No moral power but that of christianity, can bind together a people so free, and so widely extending, and among whom all the elements of national greatness and national corruption are so rapidly increasing. Every thing, therefore, which can be done consistently with fundamental law, and perfect freedom of conscience, should be done by the high influence of legislative sanction, to remove all obstacles in the way of an enlightened christian benevolence in our schools, and to favor the operation of this patriotic principle.*

2. Let parents and citizens generally,

led him to throw himself among them, and discourse to them, one evening of each week, in a way suited to their wants, and their peculiar modes of thinking and feeling.

We have carefully read the notes of many of these lectures as they appeared in the public prints, and would respectfully suggest their republication in a neat, cheap volume. We have nothing of the kind in our language, and it is not at all probable that we soon will have any thing, so admirably adopted in point of matter and manner, to the plain, business men of our country.

*Massachusetts has in this respect, set an example worthy of all imitation. Let every member of our Legislatures, every parent, every voter ponder upon the following extract from the School Law of the fore-mentioned state. She is instructing and admonishing her teachers. "It shall be the duty of all instructors of youth, to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, industry, and frugality; chastity, moderation and temperance; and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded; and it shall be the duty of such instructors, to endeavor to lead their pupils, as their ages and capacities may admit, into a clear understanding of the tendency of the above-mentioned virtues to preserve and perfect a republican constitution, and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices."

look to it, that they do their duty in this matter.

Our schools must be just what you choose to make them. Shall they be fountains of death to our country, or shall they send forth the waters of life over the whole land? See, before putting those under your charge into an institution, that its discipline be decidedly christian; and that those in the direction of it, be enlightened and exemplary men,—men whose walk, as well as instructions, are such as may be safely followed:

Be assured that the character of the teacher will impress itself upon your children. And this transformation will be the more thorough, where the instructor's intellectual attainments are such as to cluster about him the confidence and admiration of his pupils. Do not be content, then, with merely good teachers; let them be good men. Indeed, only the latter can be good teachers in the higher and only safe sense of the word.

The public mind has already so far become rectified on this subject, that scarcely any parent would be willing to oppose the use of the Bible in schools; but yet, how many are satisfied with a bare expression of favorable opinion, and a few cold, good wishes. This sort of support, however, will never sustain the cause, nor discharge our obligations. No mere inconvenience, or slight difficulties should deter us from giving our cordial endeavors in behalf of those institutions in which christian ground is decidedly taken. But have not schools, without even the form of christianity, been built up and prospered by our patronage, while others, perhaps, close by, of just the opposite character, we have suffered to linger along, and at last die by our indifference?

Every parent, every citizen has an influence in this matter, and influence is a talent, for the use of which we shall, one day, be called into solemn reckoning.

2. Trustees have, of course, an important part to perform in the great work of christian education.

Let such officers reflect how much the character of the rising generation, and consequently the salvation of their country depends upon them.

Be careful then, to appoint none to the office of instructor, whose influence is not such as will be likely to be a benefit to those under his charge. No mere intellectual ability, or literary attainments, or popularity of manner, ought to be held sufficient, without high moral qualifications. The classics, mathematics, and philosophy, in our higher institutions, and the ordinary branches of education in all, are indeed indispensable, but, without the spirit and the ethics of the Bible, they are likely to prove any thing but a blessing to the pupil.

It is not simply the mind that is to be

instructed in the school, the character is there to be found. The deportment of the teacher, and the discipline of the school leave impressions which can never be effaced.

Trustees stand, therefore, at the fountain head of influence. They can send, deep and wide, over the land, the living streams of christian education; or deluge our country with the bitter waters of unsanctified learning. A mighty and a knowing people we must become; but how wise and virtuous, largely depends, under heaven's blessing, upon those to whom belongs the power of appointment and legislation in our schools.

3. The teacher also should feel his responsibility. It is only this feeling can give elevation to his character, and faithfulness to his efforts. It will lift him above every artifice to deceive the public, and gain popularity; and it will give him, amid all the labors and annoyances of his vocation, that serenity and dignity of carriage, which, while they diffuse a most happy influence upon those under his charge, will be sure to gather about him their heart-felt respect.

But though his example is so important, it is not all. The teacher should spare no pains to infuse into the discipline he maintains, all the purity, the benevolence, and the integrity of the Bible. He ought, also, to lose no opportunity for pointing out the evidences and the illustrations of christian truth which are scattered through all learning. Let him regard every pupil entrusted to him, not merely as an intelligent being, to be stored with knowledge, but as a moral agent, to be trained for the high duties and privileges which must devolve upon all the citizens of a christian republic. A people thus taught, will know how to appreciate the precious deposit of civil and religious liberty received from their fathers, and to transmit the inestimable treasure to those who are to come after them.

That the educators of our land are very generally waking up to the importance of this subject, is a fact equally obvious and gratifying. And as the evidences of this fact crowd upon us, they cannot but call up a hope full of joy for the stability and prosperity of our beloved country.

THE AMERICAN SCHOOL LIBRARY.
Published under the direction of the American Society for the Diffusion of Useful Knowledge, incorporated by the State of New York, May 16, 1837.

"KNOWLEDGE is as the light of heaven: free, pure, pleasant, exhaustless. It invites all to possessions: it admits of no pre-emption, no rights exclusive, NO MONOPOLY."

"Promote, as objects of primary importance, institutions for the general diffusion of KNOWLEDGE."—*Washington's Farewell Address.*

The Society for the Diffusion of Useful Knowledge present to the country the commencement of their Library for Schools, designed to embrace, when completed, a few hundred volumes, written and compiled with special reference to the wants of the youth of our country. It will include in the range of its subjects, works in the various departments of knowledge, most interesting and useful to the great body of the people, including history, voyages and travels, biography, natural history, the physical, intellectual, moral, and political sciences, agriculture, manufactures, arts, commerce, the belles lettres, and the history and philosophy of education.

The increasing interest in the subject of school libraries in several of the States, and the repeated calls on the Committee for their Library, have induced them to issue the present selection from existing publications to meet the immediate wants of our schools, while they go on, as fast as possible, to complete the plan announced in their published prospectus. They will regard, in the execution of it, the different ages, tastes, circumstances, and capacities of readers.

The Committee present the following fifty volumes, chiefly standard works of permanent interest and value, which have already received extensively the public approbation in this country and in Europe, as the commencement of the series, to be extended from time to time, until it shall comprise a well selected and comprehensive Library of Useful Knowledge, worthy of a place in *every school room of our country*.

It will be the greatest care of the Committee, that the whole be pervaded and characterised by a spirit of christian morality calculated to refine and elevate the moral character of our nation.

History.

A View of Ancient and Modern Egypt.
By Rev. M. Russell, LL. D.

Palestine, or the Holy Land. From the Earliest Period to the Present Time. By Rev. M. Russell, LL. D.

History of Chivalry and the Crusades.
By G. P. R. James. Engravings.

The History of Arabia, Ancient and Modern. By Andrew Critchton. 2 vols. Engravings, &c.

The Chinese. A General Description of the Empire of China and its inhabitants.
By John Francis Davis, F. R. S. With Engravings.

American History. By the Author of "American Popular Lessons." With Engravings, 3. vols.

American Revolution. By B. B. Thacher, Esq.

History of New York. By William Dulap.

History of Virginia. By Uncle Philip.

Voyages and Travels.

An Historical Account of the Circumnavigation of the Globe. Engravings.

Narrative of Discovery and Adventure in Africa. From the Earliest Ages to the Present Time. By Professor Jameson, and James Wilson, and Hugh Murray, Esqrs.

Life and Voyages of Early Navigators. Portraits.

Biography.

A Life of Washington. By J. K. Paulding, Esq. In 2 vols. With Engravings.

The Life of Napoleon Bonaparte. By J. G. Lockhart, Esq. In 2 vols. With Portraits.

The Life and Actions of Alexander the Great. By the Rev. J. Williams. With a Map.

Memoir of the Life of Peter the Great. By John Barrow, Esq. Portrait.

The Life of Oliver Cromwell. By the Rev. M. Russel, LL. D. 2 vols. Portrait.

Lives of Celebrated Travelers. By James Augustus St. John. 3 vols.

Memoirs of Celebrated Female Sovereigns. By Mrs. Jameson. 2 vols.

Natural History.

A Popular Guide to the Observation of Nature; or, Hints of Inducement to the Study of Natural Productions and Appearances, in their Connections and Relations. By Robert Mudie. Engravings.

The Swiss Family Robinson; or, Adventures of a Father and Mother and Four Sons on a Desert Island. 2 vols. With Engravings.

The American Forest; or, Uncle Phillip's Conversations with the Children about the Trees of America. With numerous Engravings.

The natural History of Insects. In 2 vols. With Engravings.

Natural History; or, Tools and Trades among Inferior Animals. By Uncle Philip.

Physical Science.

The Principles of Physiology, applied to the Preservation of Health, and to the Improvement of Physical and Mental Education. By Andrew Combe, M. D.

Letters of Euler on Different Subjects of Natural Philosophy. Addressed to a German Princess. Translated by Hunter. With Notes, and a Life of Euler, by Sir David Brewster; and Additional Notes, by John Griscom, LL. D. With a Glossary of Scientific Terms, and Engravings.

Intellectual Science.

Inquiries concerning the Intellectual Powers, and the Investigation of Truth. By John Abercrombie, M.D., F.R.S. With Questions.

Belles Lettres.

Lectures on General Literature, Poetry, &c. By James Montgomery.

Miscellaneous.

Indian Traits; being Sketches of the Manners, Customs, and Character of the

North American Natives. By B. B. Thatcher, Esq. 2 vols. With Engravings.

Perils of the Sea; Authentic Narratives of Remarkable and Affecting Disasters upon the Deep. With Engravings.

The Poor Rich Man and the Rich Poor Man. By Miss C. M. Sedgwick.

The Ornaments Discovered. By Mary Hughs.

The Son of a Genius. By Mrs. Hofland. The Whale-fishery and the Polar Seas. By Uncle Philip.

At a regular meeting of the Executive Committee, it was unanimously

Resolved, That the above named fifty volumes be approved and adopted as the commencement of "The American School Library," and that the same be earnestly recommended to public patronage.

In behalf of the Committee,
JAMES BROWN, Ch'n. J. T. GILCHRIST, Sec'y.
A. P. HALSEY, JOHN TORREY.
THOMAS COCK, CHARLES BUTLER.

At a general meeting of the Society, held on the 10th of May, 1838, at the Stuyvesant Institute, Broadway, his Excellency Gov. Marcy in the chair, Anthony P. Halsey, Secretary, it was unanimously

Resolved, That we recommend the introduction of a suitable Library of Useful Knowledge in every school room in our State; and that we invite the attention of teachers, of school committees, and of every friend of education and of the universal diffusion of knowledge in this and in other States, to "The American School Library," now commenced by this Society.

A. P. HALSEY, Secretary.

Extract from the Circular of Gen. John A. Dix, Secretary of State and Superintendent of Common Schools, to the Districts of the States of New York, containing instructions and explanations relative to the recent Act of the Legislature making an appropriation for the establishment of School Libraries throughout the State.

"The object in view (school libraries) will probably be best answered by having books suitable for persons of all ages above ten or twelve years, though the proportion for those of mature age ought to be by far the greatest. Frequent application having been made to the superintendent for a list of books suitable for a library, he ventures to name, at the end of this circular, a series which he thinks may be advantageously selected for the districts. The series has been selected and published in the city of New York, under the direction of the American Society for the Diffusion of Useful Knowledge, and arrangements will probably be made by the publishers (Harper & Brothers) to place in the several counties of the state a sufficient number of volumes to supply the anticipated demands of the districts. The series consists of books judiciously selected, and embracing a variety of subjects of the general description hereto-

fore designated by the superintendent, and containing matter suited to persons of almost all ages."

Extract of a Letter from his Excellency Gov. Marcy.

"The selection (the American School Library) is, in my opinion, very judicious; its introduction into school districts cannot but be very useful to the great cause of popular education. I feel a very lively interest for the success of that cause, and regard your publications essential to it."

The Committee are pleased to acknowledge the important co-operation and aid they have received from Messrs. Harper & Brothers in bringing out thus early the first volumes of their Library. Arrangements have been made with these gentlemen to supply, at short notice, any number of the entire series, with a suitable case, for twenty dollars, or any selection of the volumes at a proportionate price.

Boards of Education, local societies, or benevolent individuals, wishing a number of sets, may obtain them, at a small discount.

The Committee have already received a number of Manuscripts and works recommended for future volumes of the Library, and will be happy to receive others from authors or any friends of this object. Information, reports, and documents relative to the state and prospects of education, and the general diffusion of knowledge, in any section of the Union, may be addressed to the general agent, and will be thankfully received. Communications of a literary nature may be addressed to the Secretary, and orders for the Library to the general Agent of the Society, or to the publishers.

In behalf of the Committee,

JAMES BROWN, Chairman.

JOHN T. GILCHRIST, Gen. Agent.

GORHAM D. ABBOTT, Sec'y. A. S. D. U. K.

MISS BEECHER'S MORAL INSTRUCTOR.

The new edition of this valuable school book is highly commended, and is rapidly being introduced into the schools throughout the country.

We have annexed one of the chapters, that our readers might judge for themselves of the manner in which the author had acquitted herself.

On Obedience to Teachers.

1. As there is nothing more important to children, than habits of obedience, God has made it a rule not that they should obey their parents only, but that they should obey all who have the rule over them. When children are sent to school, they are required by God to obey their teachers, as much as they are required to obey their parents at home.

2. For a certain number of hours every day, children pass from the care of their parents to the care of teachers, who for the

time, take the place of parents. The Bible says, "Obey them that have the rule over you, and submit yourselves." "Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be, are ordained of God." These passages teach us, that we should always submit to the direction and rules of those who have a right to control us, whether it be to parents, guardians, teachers, employers, or rulers. And they teach also, that whenever we resist the will of those who have a right to control us, we resist the ordinance or command of God, and are disobedient to him.

3. These rules like all that God has given, are intended for our happiness. It is one of the greatest evils that can befall children, to be allowed to have their own will. It is one of the greatest of blessings for them to have friends, who are older and wiser, to control them.

4. Obedience to teachers is calculated to secure the same benefits, and save from the same evils, as obedience to parents. When teachers have a number of scholars, it is necessary for the comfort and improvement of all, that certain rules should be made by the teacher, and obeyed by the scholars.

5. Teachers do not make rules merely for their own convenience, but for the improvement and happiness of their pupils. It is very important that scholars should feel, that the rules of schools are designed for their good; so that the best way to be happy at school is to obey them.

6. There are four things, for which teachers find it necessary for the good of the scholars, to make rules.

7. The first is *punctuality*. There are two reasons why this duty should be required at school; the first is, that it tends to promote the comfort and success, both of the teacher and the pupils. If the scholars are all punctual, every thing can go forward with more regularity. But when they are not, every thing is uncomfortable and irregular. The quiet of the school is interrupted, the regular exercises are disturbed, the attention of the scholars is drawn from their pursuits, the teacher feels disquieted in seeing rules violated, and in thinking of the evils of bad examples, while those who are guilty of this neglect of rules, feel uncomfortable themselves. They not only suffer the disquiet that always attends the neglect of duty, but they know that they displease their teacher, and lose credit with their companions.

8. The second reason for enforcing punctuality is, that it tends to form a most valuable habit. A person who is not punctual, is continually causing vexation to himself and to others.

9. To illustrate this, a case such as often occurs, will be described. The Trustees of a college were to meet at ten o'clock in the morning, and it was necessary to have

at least eleven persons present, before any business could be done. Ten of them were punctual, and waited an hour for the eleventh to come, so that they could proceed to business. When he arrived one of the others had another appointment, and was obliged to leave; and so no business could be done, because the requisite number did not come together all at once. Now two of these persons had taken a long journey on purpose to be at this meeting, to transact important business, and all the gentlemen that waited, had to give up a whole hour from their business; and all this vexation and loss of time was caused by one man, who had grown up without the habit of punctuality.

10. And the want of punctuality of one man, will always tend to produce the same evil in others. If a teacher is not punctual, the scholars, not knowing exactly when school begins, will not be so. If a minister is not punctual, his people will not be so, and thus in all the business of life. People are constantly losing time and thus causing much vexation to themselves and others, by the want of punctuality. For this reason, it is very important that scholars should form a habit of being punctual at school. It may prove a blessing to them through life.

11. Another thing for which teachers need to make rules is, to secure *order*.—There is nothing more necessary to the comfort of both teachers and scholars than good order. If the scholars talk and move about, if they go out and come in, if they play, eat fruit, and amuse each other, it is as impossible for a teacher to perform his own duties properly, as it is for the pupils to perform theirs. In a quiet, regular, orderly school every pupil feels more comfort and can accomplish twice as much in his employments, as can be done in a noisy, disorderly and irregular school.

12. The first reason then for securing order is, that it increases the comfort and success of both teachers and pupils.

13. A second reason for enforcing rules of order is, that it forms valuable habits. A child who has been accustomed through all his early years to be orderly in school, will form a habit of regarding the rules of order, propriety and decorum every where. The more children have been accustomed to submit to rules of propriety in school, the easier it will be to regard such rules when they leave it. Those children who are rude and disorderly at school will be very likely to become disagreeable and unruly when they leave it.

14. A third thing for which teachers need to make rules, is to secure *neatness*. If scholars are allowed to throw about their hats, bonnets and other articles of dress, if they come in with muddy shoes, if they throw paper and trash about the room, if they soil their books and desks with ink, if

they cut and deface the room and furniture, they will form habits of neglect and slovenliness, which will not only render their school room a disagreeable and uncomfortable place, but diminish their enjoyment and respectability through life.

15. All persons feel more comfortable when every thing around them is calm, neat and in order, and those who form good habits in these respects at school, will be more likely to maintain neatness and order at home. A teacher who can make pupils neat and particular at school, aids them in forming a most desirable habit, and promotes their happiness in future life.

16. The fourth thing for which teachers must make and enforce rules, is to secure good lessons, and the faithful discharge of school duties.

17. There are two reasons for this, one is, that the pupils may acquire useful knowledge, and the other is that they may form good habits of mind. If a lesson is learned imperfectly, it will soon be forgotten. If writing is done carelessly, a poor writer is formed instead of a good one. If reading and arithmetic are attended to, in a negligent manner, very little is learned, and very bad habits are formed. If, therefore, scholars are to succeed in their pursuits, they must be made to do every thing *carefully* and *thoroughly*. And when they are made to do this, they not only acquire useful knowledge, but they form habits of accuracy and thoroughness, which will make them succeed better in any thing they attempt after they leave school. A scholar who is careless and negligent of his lesson through school days, will probably be negligent in every thing through future life.

18. But there is one thing that children need to understand, about *strictness* in teachers. Suppose it is a rule of school, that no one may go to drink except in recess. A child feels very thirsty, and tells the teacher he wants to go *only this once*, and that he will not make any noise. The teacher then thinks, "now here are fifty children, and I must not be partial. If I let this child go, I must let all the rest go, if they make the same request. This will destroy the rule and there will be constant interruption made by those going to drink." The teacher refuses permission, and perhaps the child thinks it is not kind, and that his teacher is too strict.

19. But the child should remember, that it is wrong for teachers to be partial, and wrong for them to allow good rules to be destroyed. When a child wishes a teacher to let him be excused from some rule, he should ask himself, "what will be the effect if all the school should do what I wish to do?" And if he sees it would be mischief and disorder, he should again enquire, "why should I wish my teacher to be partial to me, or why should I wish him to give up a necessary regulation?"

20. Those teachers who are not careful and strict in sustaining rules in *all cases*, always find trouble. They are considered as partial by those whom they do not indulge, and those who are excused from rules, tempt their companions to ask for the same privilege, or else they take it without asking. A teacher who will kindly and steadily refuse to allow any excuse from rules, will save much trouble to himself and to his pupils.

21. There are some obligations which pupils owe to teachers, that all ought to regard. The first is respectable language and deportment. This is due to all who, by God or by our parents, are put in authority over us. It makes no difference whether the pupil likes a teacher, or what opinion he has of his character and qualifications, so long as he is his teacher, and has authority over him, he should be treated with respect. The Bible makes no exceptions in the rule that requires this, for if pupils were required to treat teachers with respect, only when they please them, and they think them good and wise, few teachers would receive the reverence and obedience that God requires, toward all those who have authority.

22. A second duty of pupils to teachers is, not to find fault and complain of them out of school, but always to speak of them with kindness and respect. It would be considered very ungrateful and improper for children to go and complain of their parents to teachers and to others. Though it is not so great a violation of duty and propriety, to do the same thing in respect to teachers, it is a similar fault.

23. Teachers labor to do good to their pupils, and it is ungrateful and ungenerous, if they have faults of character, or make mistakes, to have them spread abroad, by the very children they are toiling to benefit. If parents ask questions about the teacher and the proceedings of school, it is right to tell the exact truth, but this is a very different matter from going home to complain and find fault with the teacher and the school.

24. The more amiable and intelligent a pupil is, the more careful he will be of the reputation and feelings of his teacher, and it is one of the highest encomiums on a pupil, to say, that he always loves and honors his teachers. It is generally the bad and not the good scholars, who complain the most of their teachers.

25. A third duty owed to teachers, is sympathy and assistance in their duties.—Every good teacher is laboring, not for himself, but for the improvement and happiness of his pupils. Every scholar can aid the teacher by becoming interested in all his plans and efforts, and trying to promote them. Scholars ought to feel that the interest of teacher and pupil is the same, and that whatever injures one injures the other.

26. Many scholars act as if they thought that it was the teacher's interest to require as much as possible, and the scholar's interest to avoid these requisitions. No scholar can prosper while such a state of feeling exists among scholars. Instead of this, pupils should feel that the teacher is laboring for their happiness, and that it is for their interest to help in every way possible.

27. There are many ways in which pupils can aid their teachers. They can obey all the rules and learn their lessons well, and thus set a good example; they can always uphold and defend the character of the teacher, and the rules of the school; they can exert influence with the indolent or unruly pupils, and try to make them better; they can assist companions in studying their lessons; they can help the teacher in preserving neatness and order in the school room; by all these, and many other methods, a good and amiable scholar can render sympathy and aid to a teacher.

The following is only one many notices, of which give conclusive evidence that "Miss Beecher's Moral Instructor" ought to be *generally* adopted as a School book. It is a valuable acquisition to the "Eclectic Series."

From the "Western Christian Advocate," published by the Methodist Episcopal Church.

MISS BEECHER'S MORAL INSTRUCTOR.—The book is properly called an *Instructor*, as it communicates important information in a clear and plain style, and in a methodical manner well calculated to inform the rising generation. It is truly called a *Moral Instructor*, as its lessons abound with the principles of the soundest morality, because scriptural. We owe it to the public and authoress to say, that this is, in our opinion, the best reading book which has yet made its appearance in the English language. It is worthy of general adoption.

ON THE UTILITY OF ARITHMETICAL KNOWLEDGE IN A FUTURE STATE.

We find the annexed extract in Dick's Philosophy of a future state, a work which is above all praise.

The views which are somewhat novel, but who shall say they are not correct? The ideas are thrilling in interest.

Arithmetic.

Arithmetic, or the knowledge of numbers, and their various powers and combinations, is a science which must be understood in a greater or less degree by all intelligent beings wherever existing, without some knowledge of which, no extensive progress could be made in the study of the works of God, and in forming just conceptions of the immense number and variety of beings which exist within the limits of his empire. By the application of the science of numbers the bulk of the earth has been ascertained; the distances and magnitudes of many of the heavenly bodies have been computed; the proportion which one part of the universe bears to another has been determined; the inconceivable minuteness of the parti-

cles of effluvia, of animalculæ, and of the atoms of light, has been brought within the limits of our contemplation; and we have been enabled to form some faint conceptions of the amazing velocities with which the celestial orbs are carried forward in their courses. The universe presents to our view an assemblage of objects, relations, and movements calculated to draw forth into exercise, all the knowledge of numbers we can possibly acquire.

We are presented with magnitudes so stupendous, and with spaces and distances so vast, that the mind is obliged to summon up all its powers of calculation, and all its knowledge of proportions, progressions, and equations, and to add one known magnitude to another, in a long mental process, before it can approximate to any thing like a well defined idea of such sublime and expansive objects; and, after all its mental efforts, computations and comparisons, it is frequently under the necessity of resting satisfied with ideas which are vague, inaccurate, and obscure. With regard to the *multiplicity* and *variety* of the objects which creation contains, our present knowledge of the powers of numbers is altogether inadequate to convey to the mind any thing approaching to a distinct and comprehensive conception.

The number of systems in the heavens which lie within the range of our telescopes is reckoned to be at least a hundred millions (100,000,000.) In the regions of infinite space, beyond the boundaries of all these, it is not improbable, that ten thousand times ten thousand millions of other systems are running their ample rounds. With each of these systems, it is probable, that at least a hundred worlds are connected.* Every one of these worlds and systems, we have reason to believe, differs from another, in its size, splendor, and internal arrangements, in the peculiar beauties and sublimities with which it is adorned, and in the organization and capacities of the beings with which it is furnished. The immense multitude of rational beings and other existences with which creation is replenished, is an idea which completely overpowers the human faculties, and is beyond the power of our arithmetical notation to express.—

Even the multiplicity of objects in *one* world or system is beyond our distinct conception. How very feeble and imperfect conceptions have we attained of the intensity of radiations of light incessantly emitted from the sun and falling upon our globe, and of the innumerable crossings and re-crossings of these rays from every object around, in order to produce vision to every beholder! of the incalculable myriads of invisible animalculæ which swim in the waters, and fly the air, and pervade every depart-

*With the solar system to which we belong, there are connected more than a hundred globes of different sizes, if we take into account the planets both *primary* and *secondary*, and likewise the comets.

ment of nature; of the particles of vapor which float in the atmosphere, and of the drops of water contained in the caverns of the ocean! of the many millions of individuals belonging to every species of vegetables, of which 50,000 different species have already been discovered, and of the number of trees, shrubs, flowers, and plants of every description which have flourished since the creation! of the countless myriads of the lower animals, and of the human species, which have been brought into existence since the commencement of time, and of those which are yet to appear in regular succession till time shall be no more! of the immense variety of movements, adjustments, and adaptations connected with the structure of an animal body, of which fourteen thousand may be reckoned as belonging to the system of bones and muscles comprised in the human frame, besides a distinct variety of as numerous adaptations in each of the 60,000 different species of animals which are already known to exist! of the countless globules contained in the eyes of the numerous tribes of beetles, flies, butterflies, and other insects, of which 27,000 have been counted in a single eye! And, if the multiplicity of objects in one world overwhelms our powers of conception and computation, how much more the number and variety of beings and operations connected with the economy of millions of worlds! No finite intelligence, without a profound knowledge of numbers in all their various combinations, can form even a rude conception of the diversified scenes of the universe; and yet, without some faint conception at least of such objects, the perfections of the Creator and the glories of his kingdom cannot be appreciated.

It is evident, therefore, that superior intelligence, such as angels, and redeemed men in a future state, must have their attention directed to the science of numbers, unless we suppose, what is contrary to scripture, that their knowledge and capacities of intellect will be more limited than ours are in the present state. They may not stand in need of the aids of any thing similar to slates, pencils, or numerical characters, to direct them in their computations, or to give permanency to the results of their arithmetical processes. The various steps of their calculations may be carried forward with inconceivable rapidity, by a mental process which will lead to unerring certainty; but the same general principles on which we proceed in our notations and calculations, must, from the nature of things, be recognized in all their numerical processes and sublime investigations. *

We are told by travellers, that there are some untutored tribes whose knowledge of numbers is so limited, that they cannot count beyond a *hundred*, and that there are others whose notation is limited to *twenty*, or the number of fingers and toes on their hands.

and feet. While such ignorance of numbers exists, it is quite evident, that such persons are entirely unqualified for surveying with an eye of intelligence, the grand and diversified operations of the Creator, and for appreciating their number and magnificence. Even the most cultivated minds from an imperfect knowledge of this subject, find it difficult to form distinct conceptions of the plans of the Creator, and of the various relations which subsist in the universe. After familiarizing our minds to the classification and arrangement of numbers, we can form a tolerable notion of a *thousand*, or even of a *hundred thousand*; but it is unquestionable, whether we have any distinct and well defined idea of a *million*, or ten hundred thousand. And if our conceptions of such a number be imperfect, how exceedingly vague must be our ideas of a *thousand millions*, of *billions*, *trillions*, and *quadrillions*, when used to express the number or distances of the heavenly bodies? It is evident, then, that beings of a superior order, or in a higher state of existence, must have a more profound and comprehensive knowledge of numbers than man; in consequence of which they are enabled to survey the universe with more intelligence, and to form more distinct and ample conceptions of the designs and operations of infinite wisdom and omnipotence.

HOW SHALL I GOVERN MY SCHOOL.

This is the title of a new and valuable work on School Government, from which we make the following extract:

"Let your pupils distinctly understand, and feel, that your will is the supreme law; establish your authority on a firm basis, and require invariable, unconditional, unhesitating submission to it."

This principle is fundamental. There cannot be such a thing as good government either in a family or a school without an adherence to it. I do not mean to say that you should act without reasons, or that you should not occasionally and even frequently explain to your pupils the reasonableness of your requirements and prohibitions. On the contrary, I think such explanations not only proper but necessary; but I would have you carefully avoid producing the impression on the minds of your pupils that they have a right to demand or expect that you would always tell them the wherefore of your actions. Let them know that you have satisfactory reasons for all that you require and forbid; let them feel, rather as an inference from their own observation, than from any express declaration of yours,

that you invariably act from a sense of duty; but at the same time, let them as distinctly understand, that it is their business to obey when you command, without seeking to know, in every or in any given case, why you pursue one course rather than another.

The importance of this principle is developed with so much force and clearness in one of the Lectures, delivered in 1831, before the American Institute of Instruction, that, with this general acknowledgment, I shall avail myself freely of the thoughts and in part of the language of that excellent essay. The first step, says the author of that paper, in substance, which a teacher must take, in entering upon the care of a school, is to obtain the entire, unqualified submission of his pupils to his *authority*. We often err when designing to exert a moral influence, by substituting, throughout our system of government, persuasion for power; but we soon find that the gentle winning influence of moral suasion, however beautiful in theory, often falls powerless upon the heart, and we must then have authority to fall back upon, or all is lost. There are some parents whose principle it is not to require any thing of their children which they cannot understand and feel to be right. The mother, in such a case, forgets that a heart in temptation is proof against all argument; and the simple question of going to bed, where this is the system, sometimes requires a parental pleading of an hour, in which the mother's stores of rhetoric and logic are not seldom exhausted in vain.

Teachers, too, sometimes resolve that they will resort to *no arbitrary measures*. They imagine that, if they clearly explain the nature of duty, and vividly set forth the happiness arising from the performance of it, their pupils will be led to love what is right for its own sake, and that the aid of arbitrary authority may be entirely dispensed with. But the plan fails. It always has failed and it always will. However men may differ in their theory of human nature, it is very generally agreed by those who have tried the experiment, that neither families nor schools can be preserved in order by eloquence and argument alone. There must be *AUTHORITY*;—authority, not indeed, founded upon caprice, nor liable to become the sport of every momentary impulse, but so far arbitrary that the teacher's simple will must be to the pupil in the place of all other argument or explanation. The pupils may not often feel it more frequently than is absolutely necessary; but they must know that it is always at hand, and must be taught to submit to it as simple authority. The subjection of the governed to the will of one man, in such a way that the expression of his will must be the final decision of every question, is the only government that will answer in school or family; a government not of persuasion, not of reasons assigned, not of the will of the majority, but of the will of the one who presides.

The experiment has been tried of a republican form of government in schools, and has been in some instances attended with considerable success. But it is the

form alone that has been tried. The experiment of a government, republican in reality, has never, to my knowledge been attempted in any school. I mean by a really republican government, the entire relinquishment of the concerns of the school into the pupils' hands, so that the master stood completely aloof, feeling neither anxiety nor responsibility except in the duties of instruction. A republican form may succeed, where the teacher has the genius to govern himself through all the machinery of the forms. In such cases the forms may sometimes do much good; but the real honest, *bona fide* surrender of a school into the hands of its pupils, is an experiment which no projector has yet had the boldness to try.

While the master of the school must thus really have full control, the tone and manner of authority need not be, and ought not to be, continually employed in the management of the pupils. What I contend for is, that the authority itself should exist, and be appealed to frequently enough to show its existence and its power. This will be for the most part sufficient. All the ordinary arrangements of a well regulated school will go on without it. A request will be complied with as implicitly as a command obeyed. But in order to feel safe and strong, the teacher must possess power to which he knows he can at any time appeal. And it is not useless while it lies dormant. The government of the United States employs its hundreds of workmen at Springfield and at Harper's Ferry, in the manufacture of muskets. The inspector examines every one, as it is finished with great care. He adjusts the flint; he tries it again and again, until its emitted shower of sparks is of a proper brilliancy; and when all is right, he packs it away with its thousand companions, to sleep probably in their boxes in quiet obscurity forever. A hundred thousand of these deadly instruments form a volcano of slumbering power, which has never been awakened, and which, it is to be hoped, never will. The government never makes use of them. One of its agents, a custom-house officer, waits upon a merchant for the payment of a bond. He brings no musket. He keeps no troops. He comes with the gentleness and civility of a social visit. But the merchant knows that, if compliance with the just demand of his government is refused, and resistance to it is sustained, force after force would be brought to bear upon him, till the whole hundred thousand muskets should speak with their united and tremendous energy. The government of these United States is thus a tremendous engine, working with immense momentum; but the parts which bear upon the citizens conceal their power by the elegance of the workmanship, and by the slowness and apparent gentleness of their motion. If you yield to it, it glides

smoothly and pleasantly by; if you resist it, it crushes you to atoms.

Such, as far as possible, ought to be the character of all government. The teacher of a school, especially, must act upon these principles. He should be mild and gentle in his manners; in his intercourse with his pupils he should, on all ordinary occasions, use the language and assume the air, not of stern authority, but of request and persuasion. But there must be authority at the bottom to sustain him, or he can do nothing successfully, especially in attempting to reach the hearts of his pupils.

WESTERN ENTERPRISE. BOOK PUBLISHING.

A late distinguished writer in speaking of the West, has said with much force, "the West is a young empire of mind, and power, and wealth, rushing up to a giant manhood with a rapidity and power never before witnessed below the sun."

This is true. Our march is onward, and he who has watched the development of her resources, with "half an eye" must be convinced that she has within herself all the elements essential to her greatness, and that she is indeed "destined to be the great central power of the nation."

Every day's experience brings with it some new proof of this. We have only to investigate and foster our own enterprise, to realize the full truth of the proposition. In no feature is western enterprize developing itself with more vigor and success than in the department of Book Publishing, and certainly there is none which has a more important bearing upon the prosperity of our country.

But a few years since, the Western States were tributary to the eastern, not only for the necessities of life, but for their literature. The books of eastern authors have been lavishly thrust upon us and often commended, while native talent of a higher order has been neglected and suffered to remain in obscurity.

But now as we are beginning to appreciate our own talent and enterprise, the tide is changing, and nothing is needed for us but that fostering care which we owe to ourselves, to enable us to stand forth in all the greatness which nature has designed.

We have been led to the above remarks from a partial examination into the extent to which book publishing is carried in this city. We have to-day on our table the "First Catalogue of a Trade Sale of Books," to be held in Cincinnati in October. The contributions to it are heavy, and will give a new impulse to the trade. We shall hereafter enter more into detail. Our readers may form some idea of this infant branch of our manufactures and of the success of our attempts to supply ourselves

with our own literature, from a brief reference to the business of Messrs. Truman & Smith, publishers of the Eclectic School Series; who have in their employ upwards of thirty persons—who have issued between two and three hundred thousand of the Eclectic School Books,—and have orders now on hand for twenty-five thousand copies of these valuable books.

This is encouraging, and we are glad to learn from them that they have resorted to Power Presses, by which to meet their constantly increasing demand.

And before we close, we must express our deep regret, that any should think of obstructing them, while engaged in the good work of supplying us with works of so high a character. But so it is. The success of the *Eclectic Series* has stirred the ire of interested persons "over the mountains," who contend for a suppression of the Series, on the ground of exclusive right to compiled articles! Verily, we have fallen on singular times, when the use of a *borrowed article* conveys such a charm! But singular as it is, it is no less true. Some of our "most grave and reverend seigniors," who have gained some notoriety, and not a little pecuniary benefit, from having appeared before the public merely as *compilers*,^{*} are disposed to complain, because forsooth, they find in the Eclectic Readers, portions of select reading, which they now deem *theirs*, from having so long appeared pretty in their borrowed plumes. Yes, reader, some of the bookselling and literary *clique*, of Boston, more jealous of their pockets than their good name, have despatched a special messenger to make "the worse appear the better," and secure the suppression of the Eclectic Readers! and all because the "head and front of their offending" is, that they contain some of the identical pieces which are found in other *compilations*. For this unworthy object have some few eastern compilers and publishers *conspired* together to put down Western Enterprise. They may have "their trouble for their pains." Their plea of "self protection" is thin as gossamer, and will not avail in the west, while the complainants have been mutually preying upon each other at the East in like manner, with what has now become a heinous offence! Borrowed learning has surely made them mad, and blinded their literary eyes!

But it will not do. Western energy cannot be put down in this way. The West is destined to supply her own wants, and though our Eastern friends may be slow to learn, they will find experience an effectual teacher.

*Emerson, Pierpoint, and Worcester, of Boston, are each *compilers* of a series of Reading Books, and be it remembered that the works of these gentlemen are *not* made up of *original* matter, but are *compiled* from that class of literature which is public property, and which has been freely used by compilers, from the time of Lindley Murray of England, to this day.